DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF SONTHAL PARGANAS, 1891.

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DISTRICT CENSUS REPORT.

No. 3280J., dated Dumka, the 28th October 1892.

From—R. Carstairs, Esq., Deputy Commissioner of the Sonthal Parganas,
To—The Secretary to the Government of Bengal, Financial Department.

With reference to your Circular No. 7T.F. of the 3rd October 1891, I have the honour to submit herewith my report on the recent Census.

2. The part of the report founded on the abstraction table and the part on castes were prepared by Baboo S. C. Chatterjee, Deputy Magistrate, who had necessarily the entire responsibility for them. The officer to whom I considered, next to Baboo S. C. Chatterjee, the success of the work to be due, was Baboo Bhagobaty Charan Mookherjee (since deceased), Inspector, a very promising young officer, whose life I fear was sacrificed to his zeal, for he died soon after the work ended.

REPORT ON THE CENSUS OF THE DISTRICT OF THE SONTHAL PARGANAS, 1891.

Head I.—Early history, etc.

The total population of this district as ascertained in the last census is 1,754,196, of which 900,820 are Hindus, 121,086 Muhammadans, 63 Jains, 5,943 Christians, and 726,284 Animistic. Within the latter class are included the Sonthals, Paharias, and other semi-barbarous tribes. From this it will appear that this district though named after the Sonthals contains also many of other races.

2. The Hindu and Musalman part of the population are to be found chiefly on the plains near the Ganges, and in the comparatively open country on the west towards Bhagalpur and the south-west towards Burdwan. All non-agricultural classes as well as many agriculturists are of these classes.

3. The oldest race in the district are the Paharias, who live on the hills in the north and centre of the district; next to them are the Bhuiyas, who form the Ghatwal population, originally settled to protect the *ghats* from the Paharias. The prominence of the Sonthals arises from the fact that by them most of the district was cleared and brought under cultivation. Much of the land now occupied by Hindu and Musalman cultivators was originally cleared by Sonthals, who were gradually ousted. The parts occupied by the Paharia are the hills of the Damin-i-koh, a tract withdrawn on their account before the permanent settlement from the control of the *zamindars*, and since that time held directly under Government. The Sonthals occupy the part of the Damin-i-koh not occupied by the Paharias, and are also to be found in great numbers in *tappas* Hendwai, Belpatta, Muhamedabad (Dumka), Ambar, and Sultanabad (Pakour); in considerable though smaller numbers in Ghati, Narainpur, Pabbia, and Kundohit (Jamtara), Nankar, Tessuria, Gumro (Dumka), Passye (Godda); and in very small numbers in other parts of the district. The Bhuiyas are chiefly in Dumka, Deoghur, and Jamtara. The Paharias and Sonthals, though living in other parts of the district with the Hindus and Muhammadans, chiefly reside in that part of the district which is known by the name of Damin-i-koh, or Damin, or Jabdi. This is a hilly tract of country occupying the north and the middle part of the district, and extending over a length of about 72 miles from north to south, and about 32 miles from east to west.

4. The hills in this tract were originally inhabited by the Paharias, who occupied the tops of them in the midst of inaccessible jungles, and lived by hunting and on the spoils of the raids they made into the neighbouring districts of Birbhum, Bhagalpur, and Murshidabad. The *zamindars* within whose estates this part of the district was, were unable to keep the Paharias in order, as they made continual raids on the neighbouring *parganas*, and so Government withdrew those hills from them and took them under its direct management. This took place before the permanent settlement, and after this was done Mr. Cleveland, the then Magistrate of Bhagalpur, set to work to civilize the Paharias. With this view he tried to induce them to come down from the hills and cultivate the fertile plains, and therefore got the sanction of Government to grant them rent-free all the land that they could occupy. Next, as they were not expected to come down on the plains all at once, he proposed to secure the good-will of the *sardars* and *manjhis* by giving them each a money stipend for police services. They were also given special Courts of Justice for the trial of all hill cases. Notwithstanding all these temptations, the Paharias were not found quite willing to come down from the hills and cultivate the plains around them, and this gave opportunity to the Sonthals to come and settle there.

5. The Sonthals are not the original inhabitants of this district. It is believed by them all that their fatherland is between the Damodar and the Cossye. After they had lived for some generations in that part of the country which is between those two rivers, some private disputes amongst the chiefs led a part of them to seek their abode elsewhere. They, therefore, left their fatherland and settled in the jungly parts of Hazaribagh and Birbhum, and it

is said to be from these places that they came to this district and settled in the jungly parts of the Damin as also in other parts.

6. There has been no very marked change in the character of the Hindus and Musalmans of this district since 1872. Most of the Hindus are Rarhs, but their settlement has not in any way been affected by any part of this district going by that name. They and the Musalmans are the *mahajans*, artisans and traders of this district, having extensive cultivation of their own. With the spread of education they have become a little polished in manners.

7. The Paharias of the present day live both on the hills and the plains, and have taken to cultivation. They have given up the habit of making raids on the people, but there are many amongst them who are professional thieves and robbers. Schools have been established amongst them, and all efforts are being made to ameliorate their condition.

8. The Sonthals are a law-abiding, innocent set of people, whose principal occupation is cultivation. But they care little for permanently locating themselves anywhere. A country denuded of forests is not attractive to them, "and when," as Sir W. W. Hunter writes, "through their own labour the spread of cultivation has effected this denudation, they select a new site, however prosperous they may have been on the old, and retire into the backwoods, where their harmonious flutes sound sweeter, their drums find deeper echoes, and their bows and arrows may once more be utilized." Probably, the fact that they have now reached the limit of the red soil, and have come up to the bank of the Ganges, had had a strong effect in checking this roving spirit. The security given by the settlement has tended in the same direction. However that may be, the Sonthal in this district now clings to his land, though the rapid increase of their numbers makes it necessary for Sonthals still to swarm off in large numbers to new countries. They are able to live on all sorts of roots and vegetables, are always jolly and cheerful, and consequently they, and specially the females amongst them, are very robust in health. At present they are migrating in large numbers to Malda, Dinajpur, and Jalpaiguri, and are also willingly going away on short engagements to Chittagong and the Hill Tracts to work as coolies on the roads there.

9. *Area, boundaries, jurisdiction, &c.*—This district is bounded on the north by Bhagalpur and Purnea; on the east by Malda, Murshidabad, and Birbhum; on the south by Burdwan and Manbhum; and on the west by Hazaribagh, Bhagalpur, and Monghyr. Its area was 5,488 square miles in 1872, 5,456 square miles in 1881, and 5,469 in 1891, the small differences being due to the transfer of certain revenue-paying estates to Malda and Murshidabad. It was originally included in the districts of Bhagalpur and Birbhum: all civil, criminal, and other work being done by officers stationed at those places. There was a Superintendent of the Damin assisted by four *sasawals*, and he only used to come annually to the Damin to collect rent from the *raiyats*. This remoteness of the officers from the people had its natural effect, and the people found no means of getting redress for the grievances which they had to complain of. Their principal grievances were—

1. Prevalence of falsehood.
2. The negligence of the *sahibs*.
3. The extortion of the *mahajans*.
4. The corruption of the *amla*.
5. The oppression of the Police.

All the petitions they filed for the removal of any or all of those grievances were either shelved or struck off at Bhagalpur. The Sonthals naturally grew discontented at this state of things, and at last in the year 1855 they broke out into a rebellion. The Commissioner appointed to suppress this rebellion was Mr. Bidwell and his Deputy was Mr. (afterwards Sir A.) Eden. After the suppression of the rebellion, which was effected after considerable loss of life and property, Mr. Bidwell submitted a report to Government enumerating the legitimate grievances of the Sonthals, and as a result of this the Damin and the neighbouring areas were separated from the districts of Bhagalpur and Birbhum and formed into a tract composed of four districts, viz., Dumka, Deoghur including Jamtara, Godda, and Rajmahal including Pakour, and they were placed under one Deputy Commissioner and four Assistant Commissioners, each of whom was assisted by a Sub-Assistant Commissioner. These officers were to try civil and criminal cases and to do police work, the revenue work being done at Bhagalpur and Birbhum. Civil suits above Rs. 1,000 were also tried by officers at those places. This state of things continued till 1872, when Sir George Campbell formed the four districts into a revenue non-regulation district, and directed the Deputy Commissioner to live at Dumka, which was made the head-quarters of the district, instead of at Bhagalpur, as before. The four districts of Dumka, Deoghur, Rajmahal, and Godda were also converted into subdivisions, each being placed in charge of an Assistant Commissioner. The Sonthal officers were afterwards converted into Deputy Magistrates by Sir R. Temple. Before 1872, the Deputy Commissioner used to hear all criminal cases, but since that year the power of hearing cases punishable with death has been given to the Sessions Judges of Birbhum and Bhagalpur, he, *i.e.*, Deputy Commissioner, exercising the powers of a Sessions Judge in other cases. The officers also have since that year been hearing civil suits of any value, those above Rs. 1,000 only being subject to appeal and revision by the High Court. All revenue work is also being done here, and there has been no change in the jurisdiction of officers since that year, except that Jamtara and Pakour have been converted into subdivisions each under the charge of a Deputy Magistrate.

Head II.—Movement of the Population.

10. In the absence of detailed figures from the Census Superintendent, I am unable to submit separate figures for the different subdivisions. The total population of this district as

ascertained in the last census is 1,754,196 against 1,567,966 in 1881, and 1,259,287 in 1872. Thus the population has increased by 494,909 since 1872, and by 186,230 since 1881. This increase is due to natural multiplication, and not to any exceptional cause. Possibly also, the figures at former censuses were under-stated.

11. There are at present two towns in this district, viz., Deoghur and Sahibganj, with a total population of 8,667 and 11,297 respectively. Their respective populations in 1881 were 8,005 and 6,512, and in 1872 Sahibganj had not risen into the importance of a town, the only town then in existence being Deoghur with a total population of 4,528. These two are daily becoming more and more important, the former on account of its healthiness and being a place of pilgrimage, and the latter on account of its trade; it being on the banks of the Ganges and having connection with the loop-line of the East Indian Railway as also with the Assam-Bihar State Railway. Both of them have municipalities of their own.

12. With the exception of a few merchants who are well-to-do up-country men, the entire population of this district is agricultural, some cultivating land of their own, and others cultivating on *krishani* or *bhag* condition. The Sonthals are generally in debt, and have to pay high rates of interest to the *mahajans*. In this they do not, I fancy, vary from cultivators of other races. They are, however, so easy going and such bad men of business, and look so little to the future, that they are more easily cheated out of their future freedom and means of living to gain a little ease. The special laws of the district have given them a certain amount of protection, but it is difficult to protect men from their own folly; and many Sonthals find themselves landless and without means. This class and the younger members of the more well-to-do classes, furnish the large stream of those migrating to Malda, Dinajpur, Jalpaiguri, Assam, Chittagong, and the Hill Tracts, to find employment as coolies. The only immigrants are the Marwaris and the Baniyas, who have come and settled here with their wives and children. Their profession is money-lending and shop-keeping, and in fact they own almost all the shops in this district, the Bengalis having only a few, and the Sonthals and Paharias none.

Head III.—Varying density of the Population.

13. Owing to non-receipt of figures from the office of Census Superintendent, the varying density of population in different parts of the district cannot be given. The last census has disclosed a total population of 1,754,196 persons, inhabiting 286,302 houses. And so, the average per house is 6·1 persons against 6·36 in the census of 1881. The present area of the district is 5,469 square miles, and so the average density of population per square mile is 320·7 against 286·7 in 1881, and 227·6 in 1872. This, owing to the barrenness of much of the soil, and the intermixture of hills, is about as great a density as it is possible for the district to have with comfort. The densest population is on the plains on the north-west and east of the district.

14. *Deoghur and Sahibganj.*—Of these two towns, the latter has been fast growing populous. Its present population is 11,297, against 6,512 in 1881, and so we may say that its population has nearly doubled itself within the last decade. The cause of this has been already explained under head II.

15. *Madhupur.*—An important station on the East Indian Railway is also getting populous day by day. Its health, scenery and situation on the chord-line have attracted many well-to-do gentlemen of Calcutta to build houses of their own, where they come during the winter for change of air.

Head IV.—Religion.

16. The figures given in the margin will compare the distribution of the people according to religion since 1872. The adherents of the Hindu and Musalman religions have increased with the increase of population, the increase being not due to any particular cause. The number of Native Christians has been increasing rapidly, and this is on account of the influence of the missionaries who are established in several parts of the district. Their own returns do not agree with ours, showing larger numbers. There are five principal missions, viz., the Church of England Missionary Society, the Scandinavian Mission, an Independent Mission presided over by Mr. Haegert, a Wesleyan Methodist Mission, and another Independent Mission presided over by Mr. Cornelius. The first occupies the north, the second the south-east, the third the south centre, the fourth the east, and the fifth the south-east of the district.

	1872.	1881.	1891.
Hindus ...	650,210	847,309	900,820
Muhammadan ...	79,786	109,240	121,086
Christian ..	392	3,056	5,943
Jains ..	...	2	63
Animistic ...	528,899	605,523	726,284
Others ...	...	2,836	...
Total ...	1,259,287	1,567,966	1,754,196

17. The Hindus and Musalmans of this district live mostly in those parts of the district which are outside the Damin and the neighbouring region. They have for ages lived there, and avoided living in the rest of the district, as it was full of jungle. The Paharias and Sonthals and Bhuiyas live there, and this has been fully dealt with under head I.

Head V.—Infirmities.

18. In the absence of figures from the Census Superintendent no detailed report on this head can be submitted. The figures given in the margin will compare the total number of infirm persons censused in the district in the years 1872, 1881, and 1891.

	1872.	1881.	1891.
Blind	418	1,256	774
Insane	47	281	179
Deaf and dumb ...	193	1,163	669
Lepers	515	790	717

19. It is not satisfactorily understood why the figures for 1881 show considerable increase under each head over those of 1891. Of course the figures for 1891 do not include the infirm persons amongst the 120,000 persons, schedules about whom were abstracted and tabulated elsewhere; but even taking a certain percentage of infirm persons of each kind from the total number of persons abstracted and tabulated in other districts, the totals under each head do not reach those of 1881. Persons who did census work both in 1881 and 1891 try to explain this in the following way. They say that in 1881 both insane persons and persons of unsound mind, including idiots, have been shown as insane, while in the census of 1891 only those who are really insane have been shown as such. Similarly, in 1881, both lepers and persons suffering from white leprosy have been according to them, shown as lepers, while in 1891 those only who are suffering from black leprosy have been returned as such.

20. In the case of blind persons also, those blind of both eyes have been returned as blind in the census of 1891, while in the previous census, persons blind of one eye as also of both eyes were, as those persons say, returned as such. The same remark applies in the case of deaf and dumb persons. I cannot say what actually took place in the census of 1881, but I am certain that in the census of 1891 all the Charge Superintendents, who were intelligent persons, took great pains to impress on the enumerators that persons who were really insane (not idiots and persons of unsound mind); lepers (black and not white); blind (of both eyes and not of one); and persons who were both deaf and dumb, were to be entered as infirm persons in their books; and that this instruction was acted upon by many, if not all.

21. People generally believe that leprosy is punishment for sins committed in other worlds. It is also believed by many that the eating of beef in this hot climate of India brings on that disease. I am inclined to think that the returns of lepers are not full, as the general impression is that they are getting more numerous, and this is certainly the case in some places.

Head VI.—Education.

22. The four tables annexed will give all the information which we, from the materials at our disposal, can now give under this head. There were only 23 schools with 490 pupils in 1872, but in the year 1891 we had 881 schools and 18,164 pupils attending them. There were more schools during the years 1883-84 and 1884-85, but the payment by result system was not in force in those years. This system was introduced in the year 1886, and with its introduction, though the number of schools has decreased, the number of pupils has remained almost the same.

23. Education is gradually spreading among the Sonthals and Paharias of this district, and this was originally through the influence of the missionaries who have opened grant-in-aid schools in several parts of the district. We had as many as 30 Sonthal abstractors and tabulators in the Census Office here in the last year, and they were found to work equally well with the abstractors, &c., coming from the Hindus and Musalmans. There are at present two Sonthal Muharrirs in the Deputy Commissioner's Office, and they are useful and intelligent. Sonthals are also being employed as teachers, process-peons, road *sarkars*, pound keepers, policemen, vaccinators, and unpaid Sonthals do a great deal in helping police work, road making, registration of statistics, &c.

Table 1.—*Increase in English and Vernacular education in different classes.*

Class of Institution.	Number of schools in 1872-73.	Number of scholars in 1872-73.	Number of schools in 1890-91.	Number of scholars in 1890-91.	Increase in schools.	Increase in scholars.
1	2	3	4	5	6	7
Public Institutions.						
Secondary — High English ...	3	204	3	355	...	151
Secondary — Middle do. ...	2	111	9	597	7	486
Secondary — Do. vernacular	2	44	8	337	6	293
Primary ... Upper primary ...	...	...	57	2,103	57	2,103
Primary ... Lower do. ...	16	131	630	12,842	614	12,711
Special	...	...	6	150	6	150
Female	...	...	14	642	14	642
	23	490	727	17,026	704	16,536

TABLE I.—*Increase in English and Vernacular education in different classes*—concluded.

CLASS OF INSTITUTION.	Number of schools in 1872-73.	Number of scholars in 1872-73.	Number of schools in 1890-91.	Number of scholars in 1890-91.	Increase in schools.	Increase in scholars.
1	2	3	4	5	6	7
Private institutions.						
Advanced, teaching Arabic or Persian.	...	...	9	101	9	101
Sanskrit	...	...	10	74	10	74
Elementary, teaching vernacular only—						
(*a*) with 10 pupils or upwards ...	...	...	18	251	18	251
(*b*) with less than 10 pupils ...	...	...	112	659	112	659
Teaching the Koran only ...	...	...	5	53	5	53
Other schools	...	...	...	...	...	...
Total ...	...	...	154	1,138	154	1,138
GRAND TOTAL ...	23	490	881	18,164	858	17,674

TABLE II.—*Comparative statistics of schools and pupils since* 1872-73, *with explanatory comments.*

YEAR.	Number of schools.	Number of pupils.	REMARKS.
1	2	3	4
1872-73 ...	23	490	From 1872 to 1885 *pathsalas* were maintained by the stipendiary and head money systems, hence the number of schools and scholars were larger than at present. Since 1886, payment by results has been introduced in the district, and the number of schools decreased, but the number of scholars remained almost the same.
1873-74 ...	278	6,385	
1874-75 ...	272	5,349	
1875-76 ...	252	5,977	
1876-77 ...	670	10,822	
1877-78 ...	614	10,078	
1878-79 ...	587	9,571	
1879-80 ...	628	10,092	
1880-81 ...	736	11,111	
1881-82 ...	907	16,847	
1882-83 ...	884	15,182	
1883-84 ...	1,039	19,771	
1884-85 ...	1,028	19,591	
1885-86 ...	734	17,241	
1886-87 ...	660	15,039	
1887-88 ...	772	16,932	
1888-89 ...	719	16,825	
1889-90 ...	795	17,305	
1890-91 ...	881	18,164	

TABLE III.—*Spread of education in different parts of the district in relation to character and religion of population and predominant castes.*

NAME OF SUBDIVISION.	HINDUS.		MUHAMMADANS.		EUROPEAN CHRISTIANS.		NATIVE CHRISTIANS, NOT ABORIGINES.		ABORIGINES.					
									Christians.		Santhals.		PAHARIAS.	
	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.	Population.	Number reading in school.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Dumka	...	...	2,010	...	116	...	...	...	7	...	340	...	1,012	...	...
Deoghur and Jamtara ...	...	...	4,397	...	346	...	...	...	9	...	...	...	393	...	...
Rajmahal and Pakour ...	...	...	1,926	...	951	...	...	...	3	...	365	...	1,202	...	...
Godda	...	...	2,882	...	450	...	...	...	12	...	42	...	1,101	.	66
Total ...	900,920	11,015	121,086	1,893	86	...	1,471	31	4,386	747	540,900	4,308	62,656	66

N.B.—Of the papers in 1872 there is only one general form, and in which no other information can be found except schools and pupils; hence the above figures are for only 1890-91.

TABLE IV.—*Spread of education among the so-called aboriginal races.*

CLASS OF SCHOOLS.	Population.	Number of aboriginal boys reading in schools.	Percentage of aboriginal pupils to total number of pupils.	REMARKS.
1	2	3	4	5
High English ...	...	7	1·9	
Middle do. ...	...	15	2·5	
Do. vernacular	...	26	7·7	
Upper primary ...	...	362	17·2	
Lower do. ...	...	4,088	31·8	
Girls' ...	...	518	80·6	
Special ...	...	25	16·6	
Indigenous ...	...	80	7·	
Total ...	546,900	5,121*	28·1	* Of these 747 are Christians and 4,374 are non-Christians.

HEAD VII.—LANGUAGE.

24. Besides Sonthali, the language of the Sonthals, and Paharia or Malêr, the language of the Pahariás, the chief languages spoken in this district are Hindi and Bengali. Hindi is spoken by people residing in the Godda and Deoghur subdivisions and the western part of the Dumka subdivision and the northern half of Rajmahal, while Bengali is spoken by the people of the south of Rajmahal, Pakour, and Jamtara, and the eastern and southern parts of the Dumka subdivisions. These two are the languages of the Hindus and Musalmans of this district, who mostly live outside the Damin. Sonthali and Paharia are taught in the Roman character, and Sonthals correspond extensively in that character.

Head VIII.—Castes.

25. The chief castes in this district, and the number of people in each as ascertained in the censuses of 1872, 1881 and 1891, have been given in statement A, and the castes as recorded in the last census have been given in statement B, arranged, as far as possible, in the order of social precedence.

Statement showing the chief castes in the district of the Sonthal Parganas (figures ascertained in the census of 1872, 1881 *and* 1891).

A.

	1872.	1881.	1891.		1872.	1881.	1891.
	1	2	3		4	5	6
HINDUS.				HINDUS—*concld.*			
(*I*) *Superior Castes.*				Teli	27,954	24,986	38,698
Brahman	29,330	36,075	30,122	(*IX*) *Weaver Castes.*			
Rajput	33,337	28,124	34,456				
Ghatwal	14,181	38,032	101,285	Jugi and Patua ...	3,493	1,865	1,763
				Tanti	4,656	8,864	4,437
(*II*) *Intermediate Castes.*				(*X*) *Labouring Castes.*			
Babhan	102	5,406	6,420				
Baidya	349	No figure	259	Beldar	683	No figure	451
Kayastha	5,940	7,820	6,457	Kora	2,211	Do.	4,095
				Nunia	847	Do.	1,593
(*III*) *Trading Castes.*				Pargha	1,850	Do.	6,703
Agarwala	721	No figure	689	(*IX*) *Fishing Castes.*			
Bania	41	28,401	33,049				
Barnawar	357	No figure	416	Kewat	1,212	538	3,022
Khatri	No figure		14,033	Mala	1,865	2,799	1,029
				Tiyar	2,837	2,381	714
(*IV*) *Pastoral Castes.*				MUHAMMADANS.			
Goala	74,529	88,544	99,685				
Gareri	112	715	418	Mughul		No figure	
				Pathan	480	Do.	66
(*V*) *Castes engaged in the preparation of cooked food.*				Sayyid	1	Do.	75
				Shaikh	3,683	Do.	82,586
				Momin		Do.	1,593
Halwai	8,524	No figure	15,222	Jolaha	3,683	Do.	3,222
Kandu	2,121	2,772	1,952	Tatwa			1,797
(*VI*) *Agricultural Castes.*				SEMI-HINDU ABORIGINALS.			
Tambuli ...	7,320	3,186	2,709	Bagdi	3,507	5,104	3,812
Kalbartta ...	2,994	10,749	17,533	Bhuiya	31,548	61,640	26,351
Kori ...	9,341	13,589	10,158	Chamar	23,460	33,546	31,621
Kurmi	9,777	13,177	18,169	Chandal	537	849	2,184
Sadgop ...	1,109	2,471	1,737	Dosadh	8,122	10,801	11,582
Mali	1,262	3,807	1,732	Dom	29,465	35,723	32,445
(*VII*) *Castes engaged chiefly in personal service.*				Hari ...	6,383	8,894	7,207
				Kadar		No figure	6,215
				Mahili	9,521	Do.	17,287
Dhanuk	12,429	12,162	13,024	Mihtar ...	470	Do.	179
Dhobi	10,497	8,052	7,890	Musahar	10,353	18,588	20,963
Napit	12,838	21,714	16,774	Pasi	1,716	2,420	2,823
Kahar	11,962	16,608	17,533	Rajwar	5,080	6,215	12,506
(*VIII*) *Artisan Castes.*				ABORIGINAL TRIBES.			
Barhi	3,456	5,841	5,604	Dhangar	3,062	No figure	6,324
Kansari	402	No figure	753	Kharwar ...	431	2,862	1,314
Kumhar	14,765	21,484	21,676	Kol	8,894	2,094	14,449
Lohar	14,870	26,433	33,646	Naiya	9,179	No figure	17,937
Sonar	3,752	4,165	3,837	Paharia	68 336	Do.	17,068
Suuri ...	18,242	19,059	24,378	Sonthal	455,513	9,148	617,158

B.

Castes arranged, as far as possible, in the order of social precedence.

HINDUS.

1. Brahman.
2. Kshatriya.
3. Rajput.
4. Chhatri.
5. Baidya.
6. Gosain.
7. Kayastha.
8. Ghatwal.
9. *Zamindar* Babhan.
10. Marwar.
11. Bania.
12. Gonda Bania.
13. Tili.
14. Modak.
15. Halwai.
16. Tambuli.
17. Tanti.
18. Goala.
19. Sadgop.
20. Kaibartta.
21. Chasa.
22. Kayal.
23. Thathera.
24. Kamar.

HINDUS—*concluded.*

25. Barui.	39. Kantwar.	53. Malo.
26. Kumhar.	40. Dhanuk.	54. Jugi.
27. Napit.	41. Bhuiya.	55. Jadpatia.
28. Aguri.	42. Bagdi.	56. Tiyar.
29. Chhutar.	43. Khayra.	57. Bauri.
30. Mali.	44. Sarak.	58. Dom.
31. Paneri.	45. Goldar.	59. Patni.
32. Garai.	46. Kalal.	60. Dosadh.
33. Teli.	47. Kalwar.	61. Pasi.
34. Kahar.	48. Boldar.	62. Chamar.
35. Maharai.	49. Suri.	63. Chandal.
36. Kurmi.	50. Kuri.	64. Kaora.
37. Kandu.	51. Kewat.	65. Hari.
38. Rajwar.	52. Mala.	66. Mihtar.

MUHAMMADANS.

1. Shaikh.	5. Mallik.	9. Tatwa.
2. Sayyid.	6. Dhunia.	10. Patua.
3. Mughul.	7. Jolaha.	
4. Pathan.	8. Momin.	

ABORIGINES.

1. Mal.	5. Musahar.	9. Kol.
2. Paharia.	6. Kharwar.	10. Dhangar.
3. Kadar.	7. Sonthal.	
4. Nanja.	8. Mahili.	

26. The original inhabitants of the district were the Paharias, who occupied the tops of hills in the midst of inaccessible jungle, and lived by hunting and on the spoils of the raids they made into the neighbouring districts. Efforts were made to induce them to come down the hills and settle in, and cultivate the plains, but they were all unsuccessful,* and thus the country lay all wild and uncultivated. It is believed that the Saraks, of whom only a few hundreds can still be found in *tappa* Muhammadabad in the south of this district, came here first and settled in *taluks* Sarmi, Silthra, and Bargo, and the neighbouring tracts. They were the kinsmen of Jagat Set, who was the *dewan* of Nawab Seraj-ud-daula of Bengal. The *dewan* was ordered to live in Murshidabad, and so he induced many of his kinsmen to come from their parent land in Bihar and settle in that district. After they had lived there for some years, their growing number compelled them to migrate into some other country, and so they came and settled in this district. But they could not continue long here as the Maharatta plunderers (*Bargis*), who used then to come to Lower Bengal to plunder the people, took refuge in the jungles of this district, and proved oppressive to the Saraks, when they were found to run away after being pursued by the Nawab's forces. So the Saraks left their abode in the *taluks* named above and some went back to Murshidabad, some to Birbhum, and some settled in the south of this district. It is at this time that the Sonthals whose parent land was in that part of the country which is between the Cossye and the Damodar, left that land on account of private disputes between the chiefs and came and settled here. It is they who cleared the district of its jungle and made it fit for cultivation, and this induced people of other castes to come and gradually settle here.

* Except in one case, near Rajmahal. R. C.

27. The Khetauris, who claim to be the Kshatriyas of the ancient times, were the first to come here after the Sonthals. The Bhuiyas and Ghatwals came after them and then came the people of other castes. It is here to be stated that all these people, with the exception of the Bauries, whose number as recorded in the last census is 16,643 males and 16,753 females, came from the province of Bihar. The Bauries originally inhabited *pargana* Shergarh in the Burdwan district. It is conterminous with the present Raniganj subdivision and was, before the coal discoveries—half a century ago,—a tremendous wilderness. This is said to be the typical Bauri tract, and it is generally believed by them all that they came and settled here when they did not find it convenient to continue in their parent land.

I think the Khetauris and Bhuiyas were before the Sonthals, who only came in at the beginning of the century. R. C.

28. This is a purely agricultural district and the people are, as a rule, occupancy *raiyats* paying rent to the *mustagir* as fixed under Regulation III of 1872. There are only a few resident *zamindars* and 53 *ghatwals*, all of whom pay revenue direct into the treasury. The *ghatwals* were originally tenure-holders under the Raja of Nagar, who had given service lands to them for doing police duties. They were to watch the *ghâts* and to look after and protect people from being plundered by the *Bargis*, Paharias and others. They had to pay no rent to the Raja, but gave him occasional tributes in the shape of presents, such as

peacocks, honey, &c., and were in charge of the *ghats* in *tappas* Belpotta and Sarath Deoghur. After this state of things had continued for some years, one of the Rajas of Nagar bestowed his daughter Uttum Kumari in marriage upon a Raja of Kharakpur, and gave the bride the whole of the *tappa* as dowry. As soon as this transfer was made, the Raja of Kharakpur required the *ghatwals* of that *tappa* to pay him rent for the land they enjoyed. The *ghatwals* objected, and this led to the institution of a lawsuit in the *Sadar Dewani Adawlut* at Murshidabad. After a protracted trial for some years, it was decided that the *ghatwals* of the *ghats* named in the margin, would enjoy their land as *zamindars* and pay revenue direct to Government. Thus the Belpatta *ghatwals* became virtual *zamindars*. The *ghatwals* of *tappa* Sarath Deoghur continued to enjoy their privilege till the end of the eighteenth century. Shortly after the permanant settlement, the Raja of Nagar was sold up and his estate bought by the Raja of Hetampur, who entered on the Nagar estates at the beginning of this century, and immediately began to break up the *ghatwali* tenures. Mr. Scott was sent to enquire, and on his report, Regulation 29 of 1814 was passed. This Regulation secured to the *ghatwals* and their descendants, the tenures they held for enjoyment, but not for disposal. They pay their rents to the Collector, who deducts land revenue and pays the balance to the proprietors. He has also the right of resettlement on default.

1. Rasikpur.
2. Dumka.
3. Beludabur.
4. Bohará bank.
5. Palma.
6. Asna.
7. Jerulia.
8. Sengro.
9. Gumro.
10. Balabahal.
11. Dhudkia.
12. Khajuria.
13. Hatbari.
14. Maharu.

Head IX.—Occupation.

29. A.—*Agricultural.*—Almost all the people of this district are more or less agricultural, and this is evidenced by the fact of there being 1,224,389 agriculturists out of a total population of 1,754,196. Men of all castes have recourse to cultivation. There are in this district 10,314 watchmen, 13,858 herdsmen, 10,469 field-labourers and crop-watchers, 8,033 barbers, 3,230 washermen, 38,690 service-holders, 17,108 oil-pressers, 22,810 cotton weavers, 19,080 blacksmiths, 13,869 potters, 11,658 bamboo-splitters and 23,736 shop-keepers, besides other men who follow other occupations, and whose number is comparatively small. From this it must not be supposed that those people exclusively stick to the work of their profession or trade. They are agriculturists as well, and they supplement their income from this source by the work of the profession or trade to which they belong. With the exception of the *zamindars* and the few Government officials, the remainder of the people can be safely said to be agricultural; even well-to-do *ghatwals* and merchants are not without agriculture.

30. Those persons who have no jotes at present, and who have been entered in the census returns as field-labourers and service-holders, are also cultivators, as they cultivate the lands of their *mahajans* on *bhag* or *krishani*, and get a stipulated share of the produce in lieu of wages. In the east side of the district (Pakour and Rajmahal subdivisions), there is a growing and prosperous class of labourers, pure and simple.

31. B.—*Professional.*—Strictly speaking, there is no professional class in this district. The people of this district are very backward in point of education, and hence none of them belongs to the priestly and literate classes. Some of the Sonthals have of late educated themselves to some extent, and they are being now admitted as *muharrirs* in courts, school *pandits* and sub-inspectors, etc.

32. C.—*Commercial.*—The principal commercial classes in this district are the Baniyas and the Marwaries. They have all come from Upper India, and have settled themselves here. They have purchased the lands of the Sonthals and other *raiyats* who fell into poverty, and these they cultivate through the agency of their servants, who are paid mostly by a share of the produce. A stimulus was given to the efforts of money-lenders to get hold of land by the limit on their exaction of interest by the Usury clause (*h*) of Regulation III of 1872, which forbids compound interest and limits the rate and amount of interest. There are almost no money-lenders or wholesale dealers who exercise purely distributary functions.

33. D.—*Artisans.*—There is no particular class of people here who are purely artisans. The *Barhis*, who are the carpenters in this district, and the *Jolahas*, *Tantis* and *Momins*, who are workers in fabrics and dress stuffs, are mostly agriculturists. During the cultivating season they fully occupy themselves in growing and looking after their crops. What time they can spare in other seasons they devote to following the work of their profession which, however, gives them very little to live upon, as the *Barhis* find no employment in the *mufassal* on account of the villagers living in huts, and the *Jolahas* and *Tantis* no buyers of their cloths and fabrics and dress stuffs, all these being bought from the shopkeepers, who get them from Calcutta.

The want of work is partly owing to their own want of skill and diligence. A carpenter who knows his business and will work honestly is not to be got. R. C.

The Sonthals prefer as a rule country woven cloth as being thicker and stronger than that imported, but imported cloth is making way on account of its cheapness. R. C.

34. Food and drink and vegetable substances are supplied by all classes of men, Hindus, Musalmans, Sonthals and Paharias alike. The goalas are the suppliers of milk to the people. The Sonthals never sell milk. They keep it all for the calves. Vegetables are grown by almost all the cultivators, and those that are short of means bring them in the bazar for sale. There are none in this district who deal in mineral substances, except a few Kols who smelt iron, and the miners in the one coal mine (Madancotta). There are large quarries in Rajmahal and Pakour.

35. E.—*Pastoral groups.*—There are no such groups in this district. Boys and girls and old women who are unfit for any active work, generally look after the cattle of others and earn whatever they can by doing that work. The boys as soon as they grow to manhood

Cattle, buffaloes and ponies are, however, largely bred. R. C.

follow the agricultural profession of their fathers, and the girls after their marriage unite themselves with their husbands in doing the work of the family.

36. F.—*Hunting and fishing groups.*—The Kewats are the fishermen here, but most of them have cultivation of their own. There are no hunting groups in this district.

The only part of the district where there is fishing on a large scale is on the north and east towards the Ganges.

Paharias and Sonthals are a race of hunters, but the forests have been so completely cleared away that there is little or no game now, and they can no longer live by hunting.

R. C.

37. G.—*Serving groups.*—The Kahars, Dhanuks, Goalas, Kurmis, and Kandus are the principal serving classes here. But they work only during the time when there is no produce in the field. Those of them that have *jotes* and are the *karta* of their family make themselves scarce during the cultivating season; but those that are not the heads of their families remain and serve throughout the year, and remit the amount of their wages, which is utilized in paying rent to the *Mustagir*.

38. H.—*Unproductive groups.*—There are no actors and mimics, astrologers, devotees, genealogists, bards, jugglers, snake-charmers, animal exhibitors, musicians and ballad reciters, tumblers, and acrobats in this district. The Kheldas are the dancers and singers here. They are generally of the prostitute class and have cultivation of their own. They come out of their village when the field season is over, and sing and dance at festivals, or at an assembly of persons gathered to hear them sing.

The Sonthals and Paharias as a whole, both males and females, join in the village dance, and there is thus no class among them who amuse professionally. All join.

R. C.

39. The females of this district assist their husbands or other family members a great deal in their agricultural and industrial pursuits. During the field season, they generally do the transplanting and the weeding work, and when the crops are ripe, it is they who generally cut and gather them in the farms. They also in other seasons earn money by carrying loads, collecting and selling grass and fuel, and doing other miscellaneous work. In fact, they are to some extent independent of their husbands, and can, though with difficulty, maintain their children when their husbands are dead or away from home, by their own exertion.

In earthwork the men dig and the women carry. In the coal mines the men cut and the women carry to the shaft foot. The Paharia women frequently carry firewood to market for sale.

R. C.

Head X.—Administrative.

40. In the no-police tracts, that is, in the Dumka and Jamtara subdivisions and in the Damin portions (also no-police) of Godda, Rajmahal and Pakour, there being no *thanas*, charges had to be arranged otherwise than according to *thanas*.

Points in which general instructions were departed from, and reasons for doing so.

41. In the Damin-i-koh, a large Government estate which is managed *raiyatwari*, and is inhabited mainly by Sonthals and Paharias, the fiscal and police arrangement was strictly followed. Each headman was made responsible for his village, and the *parganaits* among the Sonthals; the *sardars* and *naibs* among the Paharias, and the *chowdhries* of bazars were made responsible for the numbering of the villages under them. No enumerators were appointed, the headmen providing their enumerators. This was prudent, as during the last Census very absurd scares were got up about the stranger enumerators going round.

42. Dumka subdivision was divided according to *taluks*, Deoghur according to *ghatwali taluks*, Jamtara according to *chaukidari* circles. In Pakour, the Damin portion was made a separate single charge. In Rajmahal, by far the greater portion of which is *raiyatwari* no-police tract, the whole of that part was made into a charge under the Subdivisional Officer, Mr. Ainslie, and was divided into five subcharges. The police tract was under the police. Similarly, the Godda "Damin" or no-police *raiyatwari* tract, was under the Subdivisional Officer, Mr. Muller, and the police tracts under the police. The Dumka Damin was under the Forest Officer, Mr. Stark.

43. The check was made by day instead of by night in all but the Deoghur and part of Pakour subdivisions. It was considered that this would give a better chance of peace.

44. It was considered that the orders limiting the number of houses in a block were not sufficiently elastic, and the limits were not always observed.

45. The definition of a village in Census Superintendent's circular No. 10 of the 30th July 1890 was adhered to. It is thought by some officers that the simplest method would be, in future, to make the village as defined by the settlement, *i.e.*, instead of groups of houses, all the houses in a given area. This method of definition would probably not do without more accurate surveys than now exist in many districts; but in this district would be well understood and easily worked. It would then be analogous to the parish in England. I myself think such a method has its advantages, especially where, as with us, the village site is sometimes entirely deserted, and the houses rebuilt on another site within the village area.

Definition of a village.

46. *Definition of a house.*—The definition of a house by mess or *chula* was followed, and found convenient.

47. The area of charges varied so much that to give the average would not enable you to understand the facts. Thus, Rajmahal subdivision was divided into five charges, of which four, one being the Sahibganj Municipality, are in the narrow strip by the river, while the fifth consisted of the *raiyatwari* and Paharia tract of the Damin-i-koh, which is probably three-fourths in area of the whole subdivision, containing 21 out of the 31 circles. It is about 600

Size of a charge.

square miles, and was divided into five subcharges. In Godda, there were four charges of which the Damin, which is a third of the subdivision, or about 330 square miles, was one. In Pakour, there were three charges, each of which was divided into three subcharges; one was Damin and two were Police. In Jamtara, there were six charges, averaging about 115 square miles. In Deoghur, there were four charges, averaging 233 square miles; and in Dumka 10, averaging 140 square miles. In some parts of the district (*e.g.*, Rajmahal and Pakour sub-divisions) subcharges were formed. In others, nothing came between the charge officer and the circle supervisor.

Size of a circle.

48. The first division uniformly adopted throughout the district is the circle. I give the numbers of circles, and the area of the district, subdivision by subdivision, from which the circle areas will be understood:—

Subdivision.	Area.	Number of—		Average area in square miles.	
		Circles.	Blocks.	Circles.	Blocks.
1	2	3	4	5	6
Dumka ...	1,429	141	1,448	10	1
Deoghur ...	954	103	1,431	9½	⅔
Jamtara ...	696	48	823	14	⅚
Godda ...	967	90	2,308	10¾	⅖
Rajmahal ...	740	31	1,496	24	½
Pakour ...	683	72	1,642	9½	⅖
	5,469	485	9,148	11	⅗

The two subdivisions where there was any considerable departure from the average of ten square miles for a circle were Rajmahal and Jamtara. Rajmahal, as can be seen, exceeds double this average. Mr. Ainslie here had great difficulty in getting a sufficient number of literate persons to do the work. The large space taken up by hills in this subdivision, also made it necessary to spread out the circles a little wider.

Size of blocks.

49. The area of blocks, as will be seen, varied considerably, the area in the subdivisions where the Damin forms a large proportion being smaller, half square mile in Rajmahal, and about two-fifths in Godda and Pakour. This is owing to the blocks having been made to coincide as far as possible with the Revenue village, or the Paharia hill village.

Numbering of houses.

50. The material used for numbering the houses was sometimes coal-tar, sometimes coloured earth, and very frequently an oil extracted from the fruit of the "bhelua" tree, which has a very pungent juice. The Government never paid for it. The only estimate of the cost I have is from Deoghur, where it was Rs. 135 for coal-tar. The cost of marking was otherwise paid for by the *ghatwals* and headmen.

51. All agree that it would be impracticable to keep up the numbering of the houses. I consider that with a great deal of supervision, we might possibly get it done for a time, but it cannot be managed without undue cost and great risk of extortion and harassment.

Agency.

52. The charge superintendents were all Government officers except Mr. Bazalgette, Cattle Registrar of Hiranpur, who holds a quasi-public appointment. The police officers in their respective *thanas* took a prominent part in the work over the police tracts. In Dumka the head-quarters staff were employed to the utmost extent, there being no police in that large subdivision. In the Godda and Rajmahal Damins, the Subdivisional Officers, Messrs. Muller and Ainslie, kept the whole area as their respective charges.

53. The supervisors were obtained from among the clerical classes of all kinds, petition-writers, *zamindars' amla*, village schoolmasters, *amins*, *ghatwals* and their servants in Deoghur. The enumerators consisted of all men available who could read and write. In Rajmahal the headman had to get the schedules written; in Godda he had to get it written or employ a *patwari*. In Sahibganj the East Indian Railway Traffic Superintendent kindly permitted his clerks to help.

54. The subdivision where most difficulty was felt was Rajmahal, not because men were unwilling, but because they could not be found in sufficient numbers. Mr. Ainslie had to get over the difficulty of *patwaris* by employing the same men to do the Paharias at one time and the Sonthals at another. The system followed in Rajmahal and Godda of making village heads responsible for their own villages causes discrepancy between the number of enumerators and that of blocks, since there would sometimes be more than one enumerator in a block.

55. There was nowhere a refusal to act. In Jamtara the service was given grudgingly, and elsewhere for the most part cheerfully, though of course men could not be altogether indifferent to the interference with their business.

56. Mr. Muller (Godda) says, "I found the Sonthals most eager and anxious to do the work well, and, in fact, one man who had made some mistakes in his schedules, not liking the look of the corrections, offered to buy another schedule from me. I was very much pleased

with the ready, cheerful assistance given." Mr. Ainslie also remarks that the Sonthals were quicker at grasping the plan of work than the educated Bengalis; while Mr. Smith (Pakour) reports that the Sonthals were offended at being called wild (jungly) men.

57. There were a few attempts at fraud of the usual kind, and in Rajmahal a Kherwar was punished for threatening and resisting the house numbers.

58. The duties of the agents involved expenditure. Mr. Grant (Dumka) reports that for want of forms, paper had to be bought and forms prepared in manuscript. The paper was bought by the agents out of their own pockets, and bills for Rs. 38-13 were presented. Mr. Grant himself spent Rs. 10 or Rs. 11 for paper and tracing cloth.

Mr. Muller (Godda) estimates the cost of country paper for rough copies at 4 to 6 annas per 100 houses. None of the expense seems to have been borne by Government.

Besides the pecuniary expense there is of course the loss of time and the labour, which were not compensated for in any way. If the business of the private persons employed suffered as much as that of Government, the pecuniary loss must have been considerable.

59. Three paid supervisors and five paid enumerators were employed in the Godda subdivision for the enumeration of the Paharias on the hill tops. The cost of these eight men was Rs. 158-0-10. The reason why they were employed was that there were no literate men in the villages of the area they had to work in. Some Paharias managed their own business; others could not do so.

Attitude of the people.

60. Except in the subdivison of Rajmahal, there does not seem to have been any excitement whatever. In Dumka and Jamtara subdivisions, where there were outbreaks ten years ago, there was nothing of the kind this year. Vague rumours of coolie recruiting and the like were occasionally put about, but did not take possession of the minds of the people.

61. In Rajmahal it is believed there was excitement, and the following are reported by Mr. Ainslie as specimens of the rumours in circulation:—

(*a*) End of the English Raj.
(*b*) Kherwars (or Sonthal puritans) to rule—no rent.
(*c*) Enhanced rents to be levied by Government.
(*d*) Armies coming to drive out the English from the Sonthal Parganas.
(*e*) All Sonthals except Kherwars were to be made Christians.
(*f*) Indecency of Christian rites.
(*g*) The soil of the country being black, belongs to the blacks; white men to go back to their own country, where the soil is white.
(*h*) Government is numbering the people to enable it to turn them out and send them as coolies to Assam.

62. The Kherwars seem to have frightened the other Sonthals. One said to Mr. Ainslie, "you tell me one thing, and I am satisfied; but you are not always with me, and every day in my village the contrary of what you say is drummed into our heads, and we get to believe it and grow frightened." The Subdivisional Officer and his officers kept moving about, and Mr. Bright, Deputy Commissioner, paid special attention to this subdivision. Mr. Bright's remarks on this point are as follows:—

"Mr. Ainslie worked very hard and had the greatest difficulties of any one. I had personally to spend some considerable time in helping him with his arrangements, and, as will be seen from my diary, I spent more time over the Rajmahal census than over that of any other subdivision. Rajmahal was the one ticklish part of the district, and Mr. Ainslie deserves credit for the success of the census there."

Results.

63. My estimate, formed before the census, was that the population of the district would be 1,750,000. It was actually 1,754,196, so that the estimate was nearly exactly according to results.

64. It is the opinion of all the officers concerned that the results obtained are correct. Part of the apparent increase may be due to the disturbances at last census, owing to which the numbering at that time could hardly be deemed complete. Part of it, no doubt, is also owing to actual increase of population. It is impossible to discuss the figures of the *thanas* as desired, since we had *thanas* in only one subdivision—Deoghur—at the last census. I note the population subdivision by subdivision:—

Subdivision.	Population.		Difference.
	1881.	1891.	
1	2	3	4
Dumka ...	363,186	404,312	+41,126
Deoghur ...	251,407	284,115	+32,708
Jamtara ...	146,263	173,726	+27,463
Godda ...	349,405	384,971	+35,566
Rajmahal ...	252,786	276,395	+23,609
Pakour ...	204,919	230,677	+25,758
Total ...	1,567,966	1,754,196	186,230

65. The subdivisions where was expected the greatest proportion of increase were Dumka, Jamtara, and Pakour. They have now between them a population of 808,715, as compared with 528,360 at the census of 1872 and 714,368 at the census of 1881. The increase in Deoghur is greater than was expected, and is no doubt to a considerable extent owing to short numbering last time as much as to actual increase. Godda and Rajmahal may be looked upon as filled up. Neither contains much land fit for cultivation and unoccupied.

66. I think it right here to note one or two criticisms that I have received on the system of work.

67. *General remarks.*—Mr. Smith (Deoghur) objects to the block list issued with each schedule. I give his remarks in full :—

"The main point on which I have to criticise is the so-called block list issued with each schedule. It contained two columns, 2 and 4, each for a serial number. No two persons seemed to understand alike the meaning of these two columns, and the calling it a block list was a misnomer. I would suggest that it would have been well to have made it either an index for the schedule, in which case column 4 should have contained the number of persons in each house, or to have issued it as a block list separate from the schedule. It is obvious that where a block enumeration beat required more than one schedule, a list in each of these could not be a block list." He also found it necessary to make each enumerator prepare a house list. I give his remarks on this :—

"I found in practice at a very early stage that a house list to be prepared by each enumerator was essentially necessary, so I directed the preparation by each enumerator of a list in the following form :—

Seriatim No. of each house. | Name of owner.

and if I were going to take another census, I would add another column for the number of persons in each house. "The preparation of this list ensured that each enumerator had been over his beat, and it afforded means of testing by inspecting officers whether the numbering was properly done. Had it contained the number of persons in each house, it would have been the best ground work for the preparation of the E. Register." He found the Bengali and Hindi schedules did not agree.

68. Mr. E. McL. Smith (Pakour) reports that the Sonthals took offence at a passage in the Bengali printed translation of instructions to enumerators in which, as will appear from the passage he quotes, given below :—

"যে সকল জঙ্গলি লোক হিন্দু, মুসলমান ইত্যাদি নয় তাহাদের কুলের (tribes) নাম যথা—গারো, সাঁওতাল, কুকি প্রভৃতি এই ঘরে লিখিতে হইবে।"

Aborigines are called Junglis. He says "a *parganait*" (the highest Sonthal official) "came and asked me why Sonthals were called wild people, and were looked upon as cattle."

69. I may add that, in a composite district like this, where no two subdivisions are alike either in population or in management, it is often difficult to apply rules which may be well enough suited for other districts. I think, therefore, that admirable discretion was shown in adapting the arrangements to the circumstances of the various subdivisions. I make this remark in case it should be thought that the rules were not closely enough adhered to, whereas the situation was saved by boldly setting aside rules when necessary.

Although this is hardly the place for dwelling on such a subject at length, I may claim that in the quiet proceedings of this census we see some good fruit from the efforts that have been made during the interval between this and the last at developing the people, both in civilization and in education. It is something that we have managed to get the district census taken this time without any additional help to the district staff of officers and police, and practically by means of unpaid local agency. I note, however, that the ordinary work of the district was to a great extent sacrificed to the census.

70. It is a pleasure to be able to report on the uniformly satisfactory work done by the officers. Mr. Bright's remarks on his principal officers are appended :—

"The best arrangements were made by Mr. Smith (Deoghur), who makes census work a speciality. His work was, however, easier than elsewhere."

On this I remark that without great tact and patience, the work at Deoghur might very easily have got into a mess. Mr. Smith during last census was Subdivisional Officer at Dumka, and was besieged in his tent by a howling crowd one whole night.

"Mr. Piffard did excellently well and made first class arrangements." He was in charge of Jamtara, a no-police tract, where, it will be remembered, the rioters at last census burnt down the subdivisional bungalow. He has arranged the subdivision into police circles, and organized a very efficient system of police, which was utilized.

"Mr. Muller at Godda was extremely energetic, and managed his Damin census admirably."

The Damin is the no-police *raiyatwari* tract inhabited mainly by Sonthals and Paharias. Mr. Muller had to work two systems, one for the Damin and one for the *zamindari tracts*."

"Mr. Smith (Pakour) also did his work well, and, knowing Sonthali, was indefatigable in explaining matters to the Sonthals."

Mr. Bright's remarks on Mr. Ainslie I have already quoted. They are favourable.

"Mr. Grant at head-quarters managed things quietly and well."

In this subdivision there was, as I remarked above (Mr. W. M. Smith), an outbreak at last census.

Mr. Stark (Katikund Forest Officer) did his Damin work excellently."

It was here that Mr. Cosserat was surprised and taken prisoner at last census.

The officers uniformly speak well of the help they got from all, both Government servants, local officials and non-officials. Had every one not worked hard, the result would not have been so good. I may particularly mention the police.

Mr. Bright himself was, to use his own expression, if I may judge from the papers, indefatigable.

71. The only difficulties arose from the transfers of officers, some of which were perhaps unavoidable. It was, however, an unfortunate time to take to remove a Deputy Magistrate, Babu Shib Chandra Nag, from the district without giving a successor.

72. The following is a note by Babu Sarat Chandra Chatterjee, the Deputy Collector in charge of census abstraction, on the points suggested by the Census Superintendent. I have read the Deputy Collector's remarks, and generally agree with them.

It is, no doubt, very difficult to deal from head-quarters with the abstraction offices of so many districts, each of which differs from its neighbours, and I am not sure what the Census Superintendent's opinion of our work was. In my opinion the staff employed did well, and special credit is due to Babu Sarat Chandra Chatterjea, to whose charge I, having to be absent for most of the time on tour, committed the work, and to Babu Bhogobutti Charan Mukharjea, appointed by me to be Inspector when the work was half done, who was actually in sole charge of the office for a time when Babu Sarat Chandra Chatterjea was ill and I on tour.

I would only make one remark, that the reduction of our abstraction task by giving the men time to do their work, greatly lightened the work of re-abstraction and so was not entirely lost time.

73. "The procedure laid down for abstraction and tabulation has worked well, but the work has been completed rather hurriedly. It was better, perhaps, if less numbers of men were employed and greater time allowed for the completion of the work. Speaking for this district, where education is very backward, we did not find here sufficient number of really useful men to fill up the posts, but because the posts had to be filled up anyhow to keep the work in progress, we had no option but to appoint those who were not quite qualified. Instead of men looking for the posts, the posts here had to look for men to fill them up, and the consequence has been that by the appointment of inefficient men the abstraction work was not quite satisfactory, and re-abstraction was needed in many cases. If instead of this, we had the sanction to appoint only those who were really useful and to finish the work within a reasonable time, then the abstraction work would have been done in a better way than it has been, thus obviating the necessity for re-abstraction and adjustment."

74. "This remark equally applies to the tabulation work. We had no chance of weeding out useless men employed in this work, and the work they turned out was, as might be expected, faulty. The Assistant Inspectors had, in consequence, great difficulty in some cases in making the figures of all the registers tally with one another before sending them to the Calcutta office. To make the work a complete success it were better, perhaps, if the Census Superintendent had laid down rules, prescribed forms, and registers, and made occasional inspection of the census offices, but had left the work to be done by the district officers within a *reasonable time* fixed in *consideration of the numerical strength of really useful men available in each district.*"

75. "Speaking thus generally about the system, I now beg to make certain observations about the following points":—

76. "*Inspectors.*—The Inspector has been the most hard-worked officer in big districts, each district was given an Inspector without any consideration of its population, and consequently an Inspector who had to do work with 8 gangs of abstractors had to do four times as much work as one with two gangs only, and hence it is no wonder that the Inspectors of small districts have got credit for the work they have done. In big but backward districts—and this district is one of them—the Inspector had to occupy himself much in supervising the work of those employed under him, and this hardly left him any time to do the test-slip and adjustment work, which was perhaps the most important part of his work."

77. "*Test-slips.*—The test-slips were very good for checking the abstraction work on sheets 1, 2, 3, 5, and 6, the totals of 4 and 10, and the age period of sheet 11. But it were better if there were separate test-slips for checking the detailed entries about castes in sheets 4, 10, and 11. The differences about the various entries of castes made in those sheets and the number put down against each took much time of the adjustment clerks to reconcile them. These clerks had to be helped by re-abstractors for comparing the entries of those sheets, but the appointment of the latter would not have been necessary if there were separate test-slips for them."

78. "*Abstraction.*—Speaking about this I should say that sheet No. XI was more intricate than sheet No. I, but readers were allowed for the latter and not for the former. There were six men per gang (three readers and three abstractors) for sheet No. 1, but only four men for sheet No. XI, and this accounts for the fact that the latter sheet had most to be re-abstracted."

"The tasks on sheets 2, 3, 4, 5, 6 and 10 were pretty easy, but those on sheets 1 and 11 were not such. The abstractors employed on the last two sheets generally failed to do their day's work within the office hours, with the result that they had to work for extra hours every day in the morning. Thus they had every day to work continually from sunrise till sunset, and so, as a matter of course, they got their brains confused at the latter part of the day and turned out inaccurate work, which had to be re-abstracted."

89. "*Tabulation.*—The task on all the registers except 6A, B, C, and Register XX was just as much as could be expected to be done in a day, but those employed on the above-mentioned registers failed to do their work every day within the office hours. It were better, perhaps, if we could give some help to these men."

80. "*Rate of pay.*—There was no complaint here about the rate of pay given to the census men, and indeed we could not have got better men even if we had offered higher pay."

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